

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

FACTS.

By Editor: COLBORNE, July 19, 1858.

Being for a few weeks liberated from the arduous and exacting duties of superintending a large educational establishment, I took the first opportunity of visiting some of our larger cities for the purpose of investigating the exciting subject of Spiritualism, in which I have taken a deep and steady interest for the last two or three years. And although at first I concluded that the "Great Delusion" would soon die a natural death, I was after awhile convinced that, on account of its varied phases, its great extent, its many talented adherents, and its deep philosophy, it was very likely to live for years, if not for ages; and also seeing it gain strength with age, I concluded that it demanded thorough investigation; for if true, it was highly important, and must finally revolutionize society; but if false, the sooner its falsity was discovered and exhibited, the better for the world, and especially for the thousands of its devoted advocates. Previous to the present summer, my opportunities for practically investigating this subject were quite limited, and I had scarcely seen anything which, to my mind, would prove conclusively that the Spirits of the departed do really and intelligibly manifest themselves to their friends left behind in this rudimental state. Thousands of good and true witnesses testified that they had seen enough to convince any thinking mind of the fact of Spirit intercourse; but still, like many others, I wished to have the evidence of my own senses in a matter of such vast moment.

Accordingly, I set out on the second day of this month for the purpose above stated, and on arriving in Toronto went to Mr. E. V. Wilson, a man of some note in the new philosophy, and of very singular and extraordinary mediumistic powers. He advised me, if I wished to see any of the physical manifestations, to go to Mrs. Swain's, now of Buffalo, but formerly of Toronto, as she was one of the most powerful mediums he ever knew. Next day I arrived at Mr. Swain's, and I soon made arrangements to remain with him two or three days. At dinner

would be heard within a few feet of the medium, and that, too, while we were engaged in conversation on various topics, and the Spirits were neither called for, nor spoken of. They said that an Indian Spirit named Jim, with whom they are quite familiar, tipped the table and made all these raps; and when they asked him if he would give me a name before I left, he answered in the affirmative. A gentleman in Buffalo, who is under the medical treatment by Dr. and Mrs. Swain, called during the next day, got a prescription through Mrs. Swain, said he was improving fast, and under Spirit-direction was allowed to undertake a journey of six hundred miles to the west. He is confident of a thorough cure. His case, I understand, was almost hopeless.

In the evening, a few friends met and formed a circle of rather heterogeneous elements, and although we had no light burning in the room, but little comparatively was done by the Spirits. We got through the raps the following unfinished communication: "Friends, if you will meet together and get harmonized, we will endeavor to give"—and here it ended, nor could we by any means get it finished. A bell was kept under the table but was not rung. Mrs. Swain, being at times clairvoyant, said she saw a very beautiful Spirit standing behind me, and occasionally putting his hands on my shoulders causing those shocks which I felt, and which seemed to me like those of a galvanic battery, but which I thought were caused by the magnetism of the circle. His forehead, she said, was large and prominent, and his hair parted in the middle. She thought he was an ancient Roman, and that he was my guardian angel attracted to me by the laws of mental affinity; but she could not tell his name. Some persons present said they were touched by Spirit hands. This is the principal part of what was done at this sitting, though we kept our places about two hours. If any one wished to use deception, here was a splendid opportunity, for as I have already noticed, the circle was a dark one.

The noise and confusion attending the celebration on Monday being happily ended, Mr. and Mrs. Swain, Mrs. Jones and myself, sat in the parlor talking of the things we had seen and heard during the day, till the clock reminded us that it was midnight, and of course too late to attempt having a circle, especially as the medium appeared to be quite tired. I had to leave early next morning, but without being fully satisfied. In the midst of our conversation, rap, rap, rap, was heard on the sofa by the side of the medium. A circle for my especial benefit was requested by whatever made these "mysterious noises." Mr. Swain and I went and brought in a large two-leaved table from the hall, around which these three persons and I sat, but not close enough to join hands. We had scarcely got seated when the raps began loud and plain. "Jim" was present, and called for the alphabet in order to give me my promised name, which, when given, was "Big Thought"—quite Indian-like, but very different from what was expected. Mrs. Swain said she again saw the same Spirit which she had seen standing behind me the night before, and he soon began to rap, but much feebler

than "Jim." Calling for the alphabet, I went slowly over the letters, till the name "Cassini" was given, a name I do not remember to have seen or heard before, and the same is the case with all that were in the room. "Cassini, however, did not seem to be very expert at his new business, but gave us to understand that he was an Italian who lived or died in the 17th century, and that he was not an ecclesiastic as I expected, and that I would soon find out more about him from books. I have since learned by consulting a biographical dictionary, that there were three persons of that name and of the same family, the first of whom, born in Italy, was a great astronomer, Professor in the University of Paris, and died, I think, in 1712.

We had put a bell weighing about two pounds under the table, and I took the precaution to put it so close by my feet that no person in the room except myself could by any possibility touch it with his hands without leaving his place, nor with his foot without being detected. I could see every movement, as there was plenty of light from a lamp at a little distance. Here was a fair chance for a test. We asked the Spirit (if such it was) to ring the bell, to which he answered he would try, and in a minute or two it was taken up from the floor and rung very loud and quick, and for quite a length of time, all the while moving from place to place under the table. Remember no human hand did this, for I saw every hand in the room on the table at this very time, and no foot could by any possibility do what was done. The bell was then gently carried sideways up my right leg, both ends touching me at the same time, till the hollow part was brought forcibly down upon my knee, where it rested for a short time, and then was taken away, rung again, and let fall on the carpet close by my feet. "Cassini" then took the bell, but he could hardly manage it. He, however, answered a few questions by means of it, till "Jim" got it again, when Mr. Swain sang "Yankee Doodle," to which the bell beat the time so closely by my feet, that I had some fears of getting struck on the toes. I next took half a quire of clean white writing paper, laid it under the table close by my left foot, as there was no person on that side of me, and on the paper I laid my own lead pencil, and then asked the Spirit if he would have the kindness to write a little for me, to which he answered by two raps, meaning, as they interpreted it, that he would try. Presently I heard the pencil taken up, move upon the paper, and then drop again. And stranger than all, a Spirit-Hand, shaped as the human, took hold of my right leg low down, and slowly and deliberately moved up, leaving distinctly the impress of four fingers and a thumb at every point of contact, till it forcibly grasped my knee; and Oh! how penetrating and electrical that grasp—quite unlike that of any human hand I had ever felt. Then the hand departed, took the half quire of paper, raised it up along my right leg to my knee, and when I reached for it, the Spirit, or whatever it was, thrust it forcibly into my hand. As I did not wish to carry this startling experiment any further, I said "Jim, I am convinced at last." The bell then seemed actually frantic, jumped up from the floor, struck eight

RECEIVED

Dr. Gray's conclusions in reference to there being nothing to gain after we have reached perfection, are by no means satisfactory. There is perfection even beyond perfection. Is it not

Dr. MANNING said: By the remarks which have been made, I perceive that it is very difficult to avoid the speculative and metaphysical in the practical. I believe with Dr. CHASE that we must ~~not~~ ^{not} break as far as we can: I wish to express the opinion that ~~it is~~ that it is

To meet a - **Rain** - **Turn to find our**
 the rest of the - **There was a man**
 the day of the - **There you**
 turn to find a - **the tomorrow**
 day will be - **the**

SPIRITUAL LYCEUM AND CONFERENCE.

NINETEENTH SESSION.

Dr. ORTON opened the Conference by referring to the opinion expressed on a former occasion by Dr. Gray, that a Spirit's entrance into the Spirit-world after the death of the body, must necessarily place him in a superior condition, somewhat analogous to the advanced position of the clairvoyant or entranced medium, whose faculties are quickened and exalted by the spiritualizing process. Dr. ORTON differed with Dr. Gray in his conclusions. It is true that entranced media have exalted views when in that abnormal state. Some of their faculties are undoubtedly quickened and their perceptions very much enlarged. But at the same time it should be remembered that there are others of their faculties, in most cases a majority of them, that are dormant. As an entire being the medium is perhaps inferior to his normal self. In proportion as one faculty is sharpened, another is made dull and inactive. And beside, his quickened perceptions are strictly abnormal. It is simply robbing Peter to pay Paul. The momentary brightness of one faculty is produced at the expense of the rest. In short, only a moiety of the Spirit enters the Spirit-world. Where is at death, the entire being enters upon the spiritual plane, and finds himself in all his points of being in a perfect natural normal condition, and hence is exactly as he was, minus only the earthly body.

Dr. GRAY who entered just as Dr. ORTON was closing his remarks, produced a copy of the *Banner of Light*, of the date of August 7, and read from it a somewhat lengthy article from the pen of Joel Tiffany, in which that gentleman reviews and severely criticizes the action of the Conference of June 11, on which occasion it will be remembered his article on the unreliability of Spirit-communications was the subject of discussion.

Dr. GRAY very frankly acknowledged that in charging Mr. Tiffany with being an authoritarian, he was rather hasty and probably mistaken. Said he: If Mr. Tiffany thinks I wish to read him out of Church, as he asserts in this paper, he does me great injustice. In the first place, we have no church to read him either in or out of. In the next place, Mr. Tiffany, because he does not agree with me in belief, is not the less dear to me as a friend and brother. As an efficient co-laborer in the field of spiritual reform, he is always welcome to my home and heart.

Again, no man has cried louder or longer than myself, against implicit reliance in what is so often mis-called Spirit-communications. I only differ with Mr. Tiffany in calling mundane that which he calls spiritual. I maintain that the crudities, contradictions, and absurdities which often flow from partially developed media, are not of spiritual origin, but are merely psychical interpolations of minds in the firm, who project insane vagaries into the receptive minds of their unconscious subjects. I consider it unwise to accredit to the Spirit-world works that can easily be produced in this. If a medium tells me there are three Gods I do not believe I am listening to a Spirit, but am hearing the mere psychical opinion of some earth-mind who believes in that dogma.

Mr. COLES asked: Such being the case, if a trance-medium tells you there is but one God, what evidence have you that a Spirit is then addressing you?

Dr. GRAY: Not the slightest evidence in the one case more than the other.

Mr. ORTON asked Dr. Gray if he was ever subject to impressions?

Dr. GRAY: Yes! I have impressions, but I do not know from whence they come. A man's own proliferations are far behind his own observations. No man can get behind himself and look at himself. I may be impressed with a truth, which may be either my own or a Spirit's, or the joint production of both.

Dr. ORTON: You do not, then, attribute to Spirits any impressions that can possibly be referred to earth?

Dr. GRAY: No, I do not. I make all things stick to earth that I can.

Dr. ORTON: Then, if you saw an orange you would doubtless aver that it grew here until it should be proved that it was produced in Florida or Cuba.

Dr. GRAY: So far as a great general principle is concerned, Yes. Seeing an orange for the first time, and not positively knowing its origin, I commence with the hypothesis that it grew at home.

I think my friend Tiffany has misunderstood me. I have never advanced the ideas that he puts so much stress upon. I do say, however, that he commenced with false premises, from which he draws his results. I do not deny that there is a difference between good and evil. I believe there is a difference between the youth and the adult; between the developed and the undeveloped. I only deny the popular belief in the positive, creative source which is the prolific cause of tyrannies, oppression, and all uncharitableness. Mr. Tiffany, in the article I have read, wishes me to give a lecture on the value of imperfection. I can do this in a few words. If we were perfect, what would there be for us to do?

Mr. LEVY: Nothing! We should be a miserable, lazy, discontented set of wretches.

Dr. GRAY: Precisely. We should have no object to attain, and hence could not be happy. The sages of all time have believed in the primal purity of man. Plato and all the optimists of the old schools agree that the central essence of man is pure. Growth develops this interior germ, and by degrees brings him under the harmonizing law of use.

Mr. COLES said: Dr. Gray's conclusions in reference to there being nothing to gain after we have reached perfection, are by no means satisfactory to me. There is perfection even beyond perfection. Is it, for

instance, necessary for a child to be imperfect in order that it may be perfect? Can not we imagine a perfect child, who may still be imperfect as a man? or of a perfect man who as an angel would be imperfect? A child may be perfect as a child, free from all impurities and ailments, and enjoying the full delights of childish perfection. Progress carries him through the various perfecting stages of development, until he finds himself a perfect man. Still farther progress places him on the pure plane of angelic perfection; and so on to the archangelic, and from thence to the divine condition. Thus, from the cradle of earth to the throne of God, the path of perfection is straight, continuous, and infinite.

Again: Suppose we illustrate by considering the perfection of form, which we all allow to be globular. Suppose a mass of crude matter, angular and uneven in shape, to be put in motion, and thus continue until it rolls itself into a small globe no larger perhaps than an orange. It has now reached the perfection of form; but is its progress at an end? Not so! Having within itself the seeds of eternal growth, it rolls on and expands in size to a pumpkin, a balloon, a world, a sun. And thus forever it may swell its proportions, refine its particles, and enlarge its sphere of uses.

Dr. ORTON: We should make a proper distinction between simple undevelopment and impurity. Impurity is not necessarily attached to undevelopment. Is Dr. Gray, in his present developed state, as pure as when a babe? The child is pure, though undeveloped; while the developed man may be exceedingly impure.

Mr. LEVY: The babe is neither pure nor impure; it is simply stupid and ignorant.

Dr. GRAY: There is an earthly and heavenly side to every faculty. For instance, the earth-side of alimentiveness asks for food for the body, while the heavenly side seeks for goodness and truth. In infancy the earth-side is only operative. As we advance in life, the heavenly appetite unfolds itself, and craves angelic food.

Dr. ORTON: There is another distinction to be made between the intellect and the affections. We call him good whose acts are good, without reference to his intellectual condition. A man may be very intellectual, and yet very impure. The infant who is wholly unintellectual may be as full of love as Dr. Gray.

Dr. GRAY: So is a pig.

Dr. ORTON: Prove it!

Dr. GRAY: Well, he is a mighty cunning little creature. At this moment a lady was entranced, and offered a very eloquent prayer in behalf of our Conference, advising that the stern walls of our cold philosophy might be speedily torn down, and a spiritual altar be erected, around which we might gather in loving and obedient worship to the true God, and seek from heavenly sources that spiritualizing essence which our souls so much needed.

Mr. ORTON said: I understood Dr. Gray to say that by a psychological process he can make a proper subject believe he sees a rabbit when there is no rabbit to see. Now if this is true, does the Doctor lose this power by passing into the Spirit-world? Can not he from thence exercise the same power over his subject? Does a mere change in condition rob the Doctor of this power?

Dr. GRAY: No; it rather adds to it.

Mr. ORTON: Then how are we to determine what are and what are not Spirit manifestations? Christ said he was impressed by a superior power, and promises that he would in like manner impress others. If a communication comes to us professedly from the Spirit-world, and reason sanctions its genuineness, I think it should be worthy of our belief. If not, then I can not see where our proof is to come from.

Dr. GRAY: In search of proof, we are driven by the necessities of our position to build our faith on the rock of physical manifestations. Nothing can be uttered that will prove Spirit-existence. Clairvoyance proves a spiritual life, but a mere speech can not. I may be presumptuous, but I am obliged to cut off all speaking mediums as positively demonstrating Spirit-existence. The palpable formation of a Spirit hand does demonstrate the fact, although only one genuine case were to be cited. An alchemist may try five hundred times to produce a salt, but if he only once succeeds he is entitled to claim a positive success.

Mr. BRUCE asked: Suppose a person is, by an unseen power, dragged from his seat in spite of his own will, and is made to go to a table in a distant part of the room, and is there influenced to write upon a subject he had hitherto not thought upon—would Dr. Gray consider such a manifestation spiritual?

Dr. GRAY: I should not consider it positive evidence, because such manifestations can be made by mortals. I made such an experiment with an orthodox friend of mine, who did not believe I could prevent him from crossing an imaginary line which I had drawn across the floor. I firmly willed that he should not cross, and in spite of his efforts to do so, he could not succeed. Still the conflict between the two minds is only apparent, not real. The wills must be harmonious before manifestations can be made. The subject must be willing to be forced before he can be moved.

A gentleman asked Dr. Gray if it might not have been an earthly mind that impressed him with the vision of a Spirit hand?

Dr. GRAY answered: No! for the reason that I am not a mesmeric subject. Let the world try me. When six persons are sitting around a table with their hands in plain sight upon its top, and an unmistakable thirteenth hand appears visible to every eye, the fact is settled. Such is my experience.

Dr. MASSIE said: By the remarks which have been made I perceive that it is very difficult to avoid the speculative and keep close to the practical. I believe with Dr. Gray, that we must pursue truth as far as we can; I wish to realize the spiritual idea, for I feel that it is

needed. We know that there is a point in our organizations that can be impressed. The Christian world believes it, and their whole theology is based upon the hypothesis that the divine mind can be impressed upon his children to a greater or less degree.

Physiology has demonstrated this, and daily experience confirms the fact that we can impress one another. Is it too much then, to suppose that Spirits can do the same thing? And if the mind can be thus impressed, may not the impression be wrongly as well as rightly given? *The magnet is as easily impressed by repulsion as by attraction.* But in forming conclusions we must watch for ourselves; human testimony is good, but should not be regarded in any case as authoritative. Men are too prone to follow great names; if President Buchanan were to embrace Spiritualism, how many thousands would regard him as authority, and follow his example! And yet, his opinion is worth no more than mine or yours. I approve of severe criticism in all things, and would like to see this subject investigated upon a free, scientific basis.

Mr. COLES said: The word "Authority" seems to be a bugbear which our friends are very much afraid of, and which they all deny fellowship with. Even friend Tiffany, although a rather courageous man, stoutly disclaims the charge of being an authoritarian. Now, though I may be alone, I must confess that I am an authoritarian: I demand authority for every act I am called to perform, and for every point of faith I am asked to believe, and it is only because I can not find authority, that I both act and believe wrongly. We should seek to find and not to avoid authority, but authority should be infallible before it is received. There is infallible authority for every thing, and only our ignorance and bigotry prevent our finding it in every case. In arithmetic the multiplication table is infallible authority, and whoever leans on that, makes no mistake in reckoning. Men never disagree as to how much five times five amount to, but ask all the physicians in Christendom what is an infallible cure for scarlet fever, and they'll tell you they don't know. It is because physicians have not found "infallible authority," that three or four hundred little children die every week in New York. And just as soon as a member of the faculty rises up to say that he has found an infallible remedy for a specific disease, the whole brotherhood join in a monstrous chorus of quack! quack! quack! and seizing the offending disciple rudely by the coat tail, pull him down again to their own level. And this is true in law, in religion, in politics, and in most of the branches of science.

Dr. GRAY sees and feels a Spirit hand, and knows that it does not belong to either of the six mortals present. Is he not willing to receive this as infallible authority, that said hand is a Spirit production, and in its defense will he not face the whole world with all its doubts, its denials, its science and its experience? And even if he denies the evidence of his senses as infallible authority, there still, undoubtedly lies back of such witnesses a still greater authority which must be infallible, and it is that final source of knowledge we should all strive to reach.

Adjourned.

JOHN F. COLES.

STUDIES.—After some whiles meditation, I walk up to my masters and companions, my books; and sitting down amongst them with the best contentment, I dare not reach forth my hand to ~~disturb any of them~~, till I have first looked up to heaven, and craved favor of him to whom all my studies are duly referred; without whom I can neither profit nor labor. After this, after no great vanity, I call forth those which may best fit my occasions, wherein I am not too scrupulous of age; sometimes I put myself to school to one of these ancients, whom the church hath honored with the name of fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity; sometimes to their later doctors, which want nothing but age to make them classical; always to God's book:—that day is lost, whereof some hours are not improved in those divine monuments; others I turn over out of choice—these out of duty.—*Bishop Hall.*

DAILY DUTIES.—My morning haunts are where they should be, at home; at home not sleeping, or concocting the merits of an irregular feast, but up and stirring; in winter, often ere the sound of any bell awake men to labor, or to devotion; in summer, as oft with the bird that first rises, or not much farther, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight; then with useful and generous labors preserving the body's health and hardiness, to render lightsome, clear, and not lumpy obedience to the mind, to the cause of religion and our country's liberty.—*Milton.*

CHRISTIAN CHARITY.—Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

SINFUL HABITS.—Be not slow in the breaking of a sinful custom; a quick courageous resolution is better than a gradual deliberation; in such a combat, he is the bravest soldier that lyes about him without fear or wit. Wit pleases; fear disheartens; he that would kill Hydra, had better strike off one neck than five heads; fell the tree and the branches at once, cut off.—*Quintus.*

TO-MORROW.—Rabbi Eliezer said, "Turn to God ~~and say~~ before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Then you turn to God ~~today~~; perhaps you may die to-morrow; the day will be employed in returning."

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE GOD OF THE JEWS AND CHRISTIANS.

August 8, 1858.

FRIEND PARTISAN—As I receive and peruse the TELEGRAPH, I am interested to observe a great question that is now arising. *It is this:* Was it the same Spirit who was called God, that led the Jews, that afterward dealt with Jesus and his true followers? The evidence seems clear that it was not.

The God of the Jews allowed polygamy and much sensuality; the Spirit God or Christ that Jesus looked up to as Father, enjoined upon him a life of celibate purity, and Jesus enjoined purity upon his followers.

The God of the Jews ordered and tolerated bloodshed, war and extermination; the God or leader of Jesus breathed peace on earth and good will to man—all men.

The God of the Hebrews was a sectional God to Abraham, Isaac, Jacob and their descendants, and to no other. So says the prophet; Isaiah 63: 19: "We are thine; thou never bearest rule over them (the heathen); they were not called by thy name;" but the God of Jesus was God to all mankind.

The God of the Jews authorized spoils, robbery and slavery; the God of Jesus favored none of these.

The God of the Jews wreaked vengeance upon transgressors, enemies and others. Jesus, under the influence of the Spirit that led him, forgave on the cross, and prayed for his most bitter enemies.

The God of the Jews was, on Scripture authority, impatient, resentful, threatening, and especially in the wilderness would have destroyed all the Israelites but Moses, had Moses not have pleaded for them. The God of Jesus was every way different.

The God of the Jews required outward sacrifices and outward cleansing. The God of Jesus required the sacrifice of a broken and contrite heart, and a self-denying life.

Here is every illustration that can be asked for, to show by comparison that the angel who visited Moses at the bush, and dealt with him and the tribes, was a distinct Spirit from the Christ who dealt with Jesus. But we have farther evidence of their being two distinct Spirits.

I observe many among Spiritualists, or many who profess to be such, that they will take no Scripture as evidence of position. *This is all very well.* But allow me to say that if Spiritualists wish to have their present revelations believed, they must be liberal enough to believe in the past revelations of others. I wish to present one from Moses, the great Hebrew medium who gave the law.

Many years after Moses had fled and was an exile in Midian, he was one day sitting in solitude tending his flocks at the foot of Mount Horeb. He raised his eyes to the summit of the mountain, and saw a bush on fire; and observing it closely, he perceived it remained on fire, and was not consumed. This filled him with wonder, and he hastened up the mountain to examine the cause and effect. As he approached the flame, he distinctly and repeatedly heard his name called. And instead of material fire, he found it was an angel or messenger who gave him the first distinct revelation he ever received. In our translation, he calls this visitor first an *angel or messenger*, next the *Lord or God*. All circumstances go to show he knew not who or what it was. But when this stranger undertook to commission him to go down to Egypt and become a medium under him to lead out the tribes of Israel, then he determined to know more about him, and he put to him the following question: Exodus 3: 13: "And Moses said unto God, When I come unto the children of Israel, and say to them, the God of your fathers hath sent me to you, and they shall say to me what is his name, what shall I say to them?" Now, here is as fair a question as was ever put to any Spirit in or out of the body; but instead of answering, he evaded it. Verse 14: "And God said to Moses, *I am that am; or I am just who I am.*" In those days, as now, Spirits were not always free to tell their names. Jacob inquired of the Spirit who wrestled with him what his name was, and received for an answer, "Why inquest thou after my name?" The father of Samson inquired of the fire-looking angel that directed the birth of that child, what his name was, and the angel answered, "Why inquest thou after my name, seeing I have said to thee, *Thou shalt be called Samson.*" But though left without the hint due to the name of the visitors, both Jacob and Moses declared they had seen as they received visitations from ruling Spirits, thus

was, I doubt not, just so, but with these evidences, none can suppose that they saw the great omnipotent God.

The messenger who visited Moses at Horeb, evidently would not give to Moses his real name, but the character he was to sustain, and the power he was to rule the tribes in, he reveals. Verse 15: "And God said to Moses, Thus shalt thou say unto the children of Israel, the God of Abraham, Isaac and Jacob hath sent me to you; this is my name forever (or during that age); this is my memorial (station or office) unto all generations." Unto all what generations? Why, to the Jewish generations, of course. This angel became God to Moses and the tribes, just as Christ became God to Jesus and the first dispensation-Christians, till the medium Jesus succeeded the medium Moses, till the first rays of Christianity succeeded the law, till the universal rule of Christ succeeded the sectional rule of this messenger called the God of Israel, as Jacob had predicted. "The scepter shall not depart from Judah, nor a law-giver from between his feet till Shiloh come, and to him shall the gathering of the people be." Then this rule was to wind up, and it did so.

The messenger that ministered revelations to Moses was God to Israel, and he was seen by all the tribes.

The Christ that ministered higher revelations to Jesus was God to the Christians, and he was not seen by mortals. John 1: 18: "No man hath seen God at any time," etc.; Noah's time, Moses' time, or any other time; but the leader to Israel was seen publicly.

Exodus 24: 9, 17: "Then went up Moses and Aaron, Nadab and Abihu, and they saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, as it were the body of heaven in its clearness. And the sight of the glory of the Lord was like devouring flame in the eyes of the children of Israel." Here then was a Spirit that was to rule these tribes for centuries, and the Hebrews were so undeveloped that they must have this and other visible demonstrations to enable them to believe in God-rule at any rate; but this was not the invisible God evidently. Paul in his revelations shows us that the Spirit who would be revealed in the last age as the God of the last dispensation, was an invisible, immortal, and a heavenly-refined Spirit, entirely distinct from the former God of Israel. He says to Timothy, 1 Timothy 6: 13, 16: "I give thee charge in the sight of God that thou keep this commandment without spot till the appearing of our Lord Jesus Christ, which in his times (or dispensations) he shall show the blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see." Now, however high this Spirit stood that dealt with Moses, Paul says the Spirit that Jesus would reveal would stand heaven high above him; that he would be King of all back Kings, Lord of all former Lords, and in fact was the only one who truly had immortality and eternal life, and purely dwelt in heavenly light. This seemingly should leave no doubt of these messengers being two distinct characters, judging by manifestations, and their own works through their own mediums.

Now, we have strong evidence to show that God's word was always given through select mediums in the body anciently and in modern times, as said Paul: "God who at sundry times and in divers manners (by different messengers) spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son the Christ of the third dispensation, through Jesus." Showing that mediums clothed with flesh were selected to deliver the word of God given through mediums out of the body. The whole tenor of Scripture, when closely observed, comes in in favor of mediumship in and out of the body. The angel that went before the tribes into Canaan would not forgive transgressions. The messenger who wrestled with Jacob was called a man. "The man Gabriel" dealt with Daniel, and for him an angel stopped the mouths of lions; Moses and Elijah ministered to Jesus, and Jesus sent his angel to deliver messages to the seven churches of Asia, and the angel called the comforter dealt with the apostles. All this would lead us to conclude that the one great Spirit who presides over all planetary worlds through all space, ministers his word through mediators in and out of the body, and as John says: "That word was or was God?"

The great Spirit, in and out of the body, was in turn called God, were prayed to as God, whether they were human Spirits or otherwise, and according to the Jewish understanding and method of receiving revelations, why

should they not be, when even living mediums in the body were called God?

This order of rule seems to have begun even with Adam who stood as head of the patriarchal order. Examine the personage called the Lord by Adam's children, and his dealing with Cain, and there seems little room left to doubt this statement.

The Scriptures say that before Adam produced issue, the Spirit that dealt with him made with him the first covenant. That covenant guaranteed to him the right and power to rule "over every living thing that moved on earth." Now, if Cain was a *living thing that moved on earth*, then who can we suppose dealt with him? Cain had slain his brother, another *living thing that moved on earth*, contrary to all right and law, and all patriarchs on that line after that ruled their posterity, who can we suppose dealt with Cain in this matter, if it was not Adam?

The personage that dealt with Cain was evidently called God. You read repeatedly that this Lord questioned and reasoned with Cain, and that he returned answers to this Lord, and if reason and positive statement teaches anything, it shows up the fact that this Lord was Adam, who received and administered the word. For when Cain was about to be banished, he says to this Lord: "Behold thou hast driven me out, and from thy face shall I be hid." By this I understand that Cain not only conversed with this Lord, and was reproved by him, but also beheld his face, was associated with him, and dreaded the separation. But history says the sentence was rigidly carried out; and we read that "Cain went out from the presence of the Lord," etc. Now, if this was the great Almighty Spirit that he was dealing with, how far, and in what direction did he go to get out of the presence of the Omnipresent God? The conclusion seems plain, that he was dealing with his Father, and he a medium who was called God, who stood at the head of a long line of mediums.

After Seth and Enos were born and started the order of patriarchs that was owned in the order of revelation, we read Gen. 4: 26, (marginal reference) "Then began men to call themselves by the name of the Lord." This seems to throw light upon who the Sons of God were, spoken of before the flood. They seem to have been the true descendants of Seth.

If this reasoning is correct, it shows that after a new covenant was made with Noah, and descended to Shem, the first father of the Hebrew tribes, we begin to get a second line of these rules. And that out of them came the medium or Lord, who went down to Sodom to destroy it, in company with two of his brethren called angels. That they went out on such a mission just as the Hebrew prophet afterward did against Naueh, etc. By this view we account for their resting under Abraham's tree, washing their feet, eating and drinking with him, and of Abraham going with them to show them the way. That they were such mediums would seem clear from this passage—Gen 19: 24, "Then the Lord rained fire and brimstone from the Lord out of heaven." It seems evidently like the same order of rule from the flood, the confusion at Babel down to the plagues of Egypt. For the above passage says that the Lord who ate and drank in the body, rained down brimstone and fire from the Lord out of the body.

In the history of Abraham and Jacob, the marginal reference says, that each in turn was called "Prince of God." To Moses, the great medium, who descended from these fathers, the angel said—"Aaron shall be to thee instead of a mouth, and thou shalt be to him instead of God."—Ex. 4: 16. In the 5th verse of chapter 7, the same Spirit says to him: "See, I have made thee a God to Pharaoh." Achan's stolen goods, when the Jews were entering Canaan, were "spread out before the Lord," and that Lord proved to be Joshua, the successor of Moses in rule.

The same rule obtained and continued through the whole Jewish dispensation in the order of the priesthood at the tabernacle worship. The High Priest was looked up to as a Mediator between the Jewish heaven and earth, and made known the will of their Spirit-rulers from their spheres or heavens by revelations and audible responses by consulting the Jewish Oracle.

John the Baptist was a medium, and all this was said of him before his birth. The angel said to Zechariah, "That he should go before the Lord (Jesus) in the power and Spirit of Elijah." That is, he should be a medium for Elijah's Spirit.

the same kind of a medium for the Christ Spirit. I can do nothing of myself: all things are given me from the Father." Yet he was anointed Christ, and even God. But in the same sense that Moses was anointed God to the early tribes. Both "estimated the riches of their anointing, and chose to suffer with the people as their head leaders in their different dispensations.

The evidence is clear that Jesus understood the whole line of mediatorialship, and all the titles annexed to that back and by revelation took his position as leader of them in the same sense and spirit. When at a certain time the Jews were about to stone him as a blasphemer for calling himself the Son of God, Jesus gave them to understand that he had wrought many good works among them, and desired that they would be so polite as to inform him before they conferred their sentence upon him, for which of these good deeds they were about to stone him: John 10: 33. "The Jews said, for a good work we stone thee not, but for blasphemy, and because that thou being a man makest thyself God." If they could have comprehended Jesus then declared to them God's whole order of mediatorialship. He said—34, 35, 36, "Is it not written in the law, I (David) said ye are God's? If he called them gods, whom the word of God came, and the Scripture can not be taken (can not be cast away, any part of it), say ye of whom the Father hath sanctified and sent into the world. I blaspheme, because I said I am the Son of God?" in the same sense that all back God-mediums said it.

Now if the Scriptures are true in their whole history, here are the lines of such God-rulers, in and out of the body, who dealt with men when they were low down on their unruly animal nature, and when brought up higher: and blind teachers by their all together without distinction, have given us a history of contradictions and endless confusion.

The first dispensation was a period of mediatorial God-rule under patriarchal fathers, who ruled simply by the laws of nature, when men were so little advanced they could understand nothing higher.

The second dispensation was a period of the same kind of rule under Judges and Prophets, when man was as yet so undeveloped that everything pertaining to higher Spirit-existence had to be clothed to him in terrible characters, and in types, figures, symbols and outward ordinances, that were shadows of Spiritual realities to come.

The third dispensation was the first spiritual period under the higher medium, Jesus. It was built upon the ruins of all that preceded it, but still they said, "That they saw spiritual truth in a part, and through a glass darkly," and prophesied of another spiritual and greater dispensation.

In this portion of the nineteenth century, especially, all evidences combine to show that we are rapidly entering a new and higher dispensation. Time would fail us to enumerate many of the new and singular developments in science and spirituality for many years past, the last of which is a tremendous outpouring of Spirit-revelations. Never since our race started has anything of this character equaled it in variety or positive demonstration.

But as yet Spiritualism is like a ship in a storm, on the billows, without rudder or pilot. While thousands of the most regular mediums that ever existed are developing in every direction, there is no center that is known generally—no guide, government, law or leading power to direct. But as far as the work has spread, with one united voice all declare themselves to be as yet dissatisfied. All are looking ahead for a further demonstration, anxiously expecting a more perfect work.

The whole scientific, political and religious world are all upheaving, changing, and may we not believe, preparing to enter the last day of time in this world's great history. Bards have sung of it, angels have desired it, martyrs prayed for it, prophets predicted it, and Spirit-revelations are rapidly opening the way for it. Late manifestations have unlocked the chambers of the dead, broken through the heavens into the Spirit-spheres, and have aroused a tempest that has swept away many of the deathly and gloomy superstitions of the dark ages. But what has as yet been done to produce a radical and better change in the lives and characters of the great mass of professed Spirit-mediums? All must see that on a grand scale nothing as yet has been done to change, refine, and render godlike the life of man.

This must certainly be the work of the next manifestations. Spiritualism has as yet been a convincing, not a deep con-

victing work. It has enlightened the understanding, but it has not produced a higher, more perfect vision of man, the present churches are wonderful examples of patience and virtue. May we not say, if a new world were to be made a perfect heaven of religion, (by this I mean aimed to affect the revelations of Nature. The Egyptians believed their own religion to be the entire, last of being hearts in unbelief against the manifestations of Moses. The Jews at night the miracles and preaching of Jesus, though other appearance? An occasional use of common sense as warned by John the Baptist under Spirit-influence, not to do as he will, it not be wise and well for all Spiritualists to take warning by the past and stand ready to deal candidly with the next class of opening revelations?

WHAT SHALL REDEEM THE WORLD?

It is well worth our while to give to a question of this magnitude at least a few candid and ingenious reflections. The mere idea entertained by the religious world, that the world is to be redeemed and brought into the use of a harmonious and beautiful religious principle, is all very well as far as it goes. From the manner in which they deport themselves, however, in regard to the subject, one would as soon suppose that they expected the whole thing to drop from the clouds made to order, as to suppose that themselves were to have anything to do with it. How is the thing to be accomplished? Ah! there is the question—a question kept at arms' length, through the ill-assorted measures brought into use by the religious world to accomplish so glorious an object. "Money—money—give us money, and we will convert the world!" This is their theory, and what progress have they made to secure the end proposed? They have instituted gigantic societies with ingenious ramifications touching almost every fibre of the popular heart, and connected it so intimately with its ever awakened vanities in the form of life-membership, to secure contributions upon an extensive scale, that it may be conceded that they will at least—get money.

The idea of discharging the obligation resting upon the religious principle of our nature by giving money, or any other outward performance, is so common a mode of piety that it is not strange to see the whole religious world misled by it—a fact that an independent, thinking mind would not be willing to dispute. The iron principles of Judaism are strongly represented in our present religious world.

Ceremonies, dry and formal, set times of devotion, sacred days, obligations to make sacrifices, and stereotyped doctrines as soulless as the stupid theories they are designed to perpetuate, are at present the paramount and leading features of what are termed gospel churches. Now, setting aside the fact that it would be impossible for them to redeem the world, let us ask the question, would it be desirable to have the world converted to just such a state of things? I ask the priesthood—aye, I ask all connected with the churches. You will probably reply, that "it would be better to have the world here 'hope' than to be living carelessly without them." Now, in all candor, would it be better for men to have just such hope as you have?—"hopes" which deceive them into the idea that they are on an improving plane of life, while every conviction of the soul, and every feeling of conscious self-justice, and every noble aspiration that finds a lodgment in your mind, tell you that your religious devotions have not accomplished what you expected of them, after all. Here is the question—the whole thing in a nutshell.

Now let us return to the point in question, as to the prospect there is of the present religious world converting the residue of men and women even to their own conservative principles, to say nothing of those sectional animosities that must ever keep them unaccommodating and uncharitable. Have not seventeen or eighteen centuries been enough to test a principle, and develop its valuable character? Is the world as near christianized to-day as in the days of the apostles? And is the religion of to-day as nearly allied to that of their day, as a garment would be to the original, that had been so much patched that not a shred of the original fabric could be detected in it? But allowing the whole thing to be what even themselves dare scarcely claim it to be, the real Simon pure Christianity of early times, when do they expect the waiting, wanting and needy world to be brought to confess it, and to unite their interests and hopes with it? Do the ratio of accessions keep pace with the rapidly augmenting numbers upon the face of the earth? In this respect the churches are daily and hourly losing ground. If it is a virtue to hope in the face of such accumulating discouragements, and to labor for the promotion of an object where the faintest ray indicating success has never yet darted athwart the

vision of man, the present churches are wonderful examples of patience and virtue. May we not say, if a new world were to be made a perfect heaven of religion, (by this I mean aimed to affect the revelations of Nature. The Egyptians believed their own religion to be the entire, last of being hearts in unbelief against the manifestations of Moses. The Jews at night the miracles and preaching of Jesus, though other appearance? An occasional use of common sense as warned by John the Baptist under Spirit-influence, not to do as he will, it not be wise and well for all Spiritualists to take warning by the past and stand ready to deal candidly with the next class of opening revelations?

It may now be asked, is Spiritualism to be the champion theory that is to accomplish this great work? We say no—candidly not the present phase of it. How many are there of those who have become convinced of the fact of inter-communication between the Spirit-world and this, who have looked upon it with a view of its taking a deep and an abiding hold of the religious principle of their nature?—those in whom Spirit-influence has become their devotion, and have thereby attracted about them Spirits of such an order as would elevate them to a perpetual inspirational plane and hence make their lives and conversation a constant emanation of no ordinary force! Spiritualism, like the advent of all new theories, has been a glorious stepping-stone, a kind of *Exercitus* in the scale of progression.

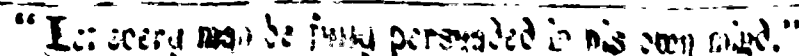
We shall find much in the theory of today that goes only to satisfy the curiosity of the mind. In other instances, many who believe in the beautiful philosophy look upon the whole matter more as an agreeable pastime than for any elevating influence they expect to derive from it, and many others, doubting there are, who have yielded themselves to the control of Spirits too ignorant to teach, or too low to inspire, but who, nevertheless, claim, or in other words assume, the prerogative to control, because they have "shedded off this mortal coil." (Hope the N. Y. Conference will not go into spasms at this remark.) That the present phase of Spiritualism is an improvement upon the speculative and death-like condition of the religious world, we admit. Anything, even galvanism, rather than the senseless and stupid formalities of the so-called Christian churches, whose every movement may be looked upon only as a contribution to the gaudy trappings of a fashionable age.

When a class of media shall be unfolded to the world so much in rapport with nature as to feel the perpetual inspiration of a divine aura, shedding its constant luminous sweetness upon the human soul, as the distilling dews nobly descend upon the waiting earth, then may we begin to look for a reply to our question—"What shall redeem the world?"

AT TWILIGHT IN THE EVENING.

BY J. D. OLDER.

When daily cares and toils are o'er,
And sunlight slowly leaving,
I find sweet rest, as oft before,
At twilight in the evening.
In Nature's glorious book, I read
(In which there's naught deceiving),
But find in it no man-made creed,
At twilight in the evening.
From rock and rill and tree and flower,
From ocean waves upheaving,
I wisdom gain in one brief hour,
By twilight in the evening.
The length'ning shades at close of day,
And sunlight slowly leaving,
Tell me I soon shall pass away
Like twilight in the evening.
Time's with'ring hand, it changes soon
Our hopes and joys so pleasing,
We feel its touch at noon and noon
And twilight in the evening.
When life's pure stream shall cease to flow,
And friends stand round me grieving,
And close mine eyes on all below
At twilight in the evening—
Then in a pure and better sphere,
Mid scenes more bright and pleasing,
I'll meet with those who oft were near
At twilight in the evening.



NEW YORK, SATURDAY, AUGUST 21, 1933.

Pleasant Valley is a few miles up the Hudson River, on the Jersey side, at which place the steamer touches several times a day. A portion of the persons comprising the picnic party went in the morning, and a large number in the afternoon at two o'clock on Wednesday of last week. There were several hundred on the ground, and all seemed to enjoy themselves, some in singing, some in dancing, some in moving over the rocks, but much the larger portion in conversation and in listening to the several speakers, who yielded no solicitations to address them. We are informed that several persons attended the next assembly in the forenoon, but we did not arrive on the ground until afternoon, and therefore can not say of them.

Mr. Henry C. Wright spoke chiefly on the question of the location and occupation of spirits. He said, Suppose while I am examining with you some of these flowers & cut us, and while deeply engaged, my spirit leaves the body—where then, is Henry C. Wright? Doubtless, he said, he should continue to investigate the flowers with them, until otherwise directed. He did not believe his Spirit would go to Jerusalem city: he did not like to live in cities on earth, and he would not in heaven. Neither did he believe in the popular hell, but if he was taken, and if any human being got into such a place, he should go there too, and labor to get them out.

Mr. W. said: We who originated on this earth, shall ever make it our home. He did not doubt that the soul might visit and communicate with other souls on other planets, but it would be only a visitor, for here would be our natural homes.

Mr. W. said it was his delight and his business, now, in this life, to labor to free mankind from their evil habits. He wished them not to saturate their bodies and taint their souls with tobacco and rum, nor continue in the sin of slavery to any race, or to hold their fellow-men in bondage; and he should continue to labor here and hereafter, in the same direction. He does not believe that those who indulge in these filthy and sinful practices can be very thorough and real spiritualists. These things seem to him inconsistent with the purity and holiness of Spiritu-
alism. He thinks it is a wondrous thing, indeed, for a person to taint God's pure atmosphere with his presence, as ~~he~~ he them with tobacco and rum. He did not believe that filthy and sin could rise into the advanced spheres; and he thought they would have to remain in the lower ones to be purified, he could not tell, but he thought it would take a long time to try the tobacco and rum out of such people.

He thinks the soul will want knowledge in the spirit realm, and will have to labor for it. He believes we shall love, and want to be loved there as here; and in order to be loved here or hereafter, we must make ourselves lovable. He does not believe it possible for a person to love an unlovable object, or avoid loving lovable objects. He does not believe it possible for a woman to love a husband saturated with tobacco, as she would one who is pure; neither for a man to love a fault-finder, a drinking, dirty wife as one who is pleasant and tidy. If a person wants to be loved, they must make themselves lovable; then they can not help being loved.

Mr. Robeson, from Scotland, who believed that Spiritualism was making its way there among the higher classes, but it was kept very private, and the masses knew but little of it. He said love shows itself through material bodies, and may manifest itself towards God or self. Our wills are free; God is love, and his love can save all mankind - but those in self-love refuse to accept his love, which diverts them in the other life from those who love God. He thinks that in the spirit-world, the objects most loved will be nearest, and those things hated will be farthest off.

He believes man's destiny is determined here. Those in self-love will always remain and progress in that direction; he does not think, from this course, that change comes within the limit

On 10/10/1964, the following information was received from the
San and Sidering (Mexico) State Government, San Juan de los Rios

Mr. C. was asked: The soul, and not the person, is loved. He doesn't think that a man who had lost one leg would therefore be inclined to have a war more because he had lost a like limb. As to the tobacco question he confesses he uses it, and is ashamed of it, and he hoped this confession might be the introduction of reform. He doesn't believe they have tobacco in the Spirit-world, but he thinks the desire for it is carried there, and the Spirits gratify it by attaching themselves to a person who uses tobacco, and satisfy their appetites in that way; hence the man who attempts to reform has a double appetite and power to overcome. He thinks the same thing takes place with rum-drinkers, and with the indulgence of every other vicious practice; he expects to be able to visit other planets when he leaves off his tobacco, but does not know when, but supposes it will be when the motive for discarding it will be greater than that which urges its continuance. He thinks that God can love tobacco smokers, drunkards, slaveholders, libertines, &c., because he thinks God sees their weakness, and is in pity.

Mr. Patterson said: He had never used religion and spiritual figures, and therefore would add nothing to what had been said on those subjects. He thought the present gathering afforded an answer to the question of homes and consolations in the spirit world. He presumed each individual present would agree with him that they were there because of a general agreement in sentiment, and interest in spiritual unfoldings; and for the same reason they had pleasure in interchanging experiences and thoughts on the general subject of their present investigations. He presumed the same laws held good in the spirit world, and would do much in determining associations and a home for the Spirit.

Mr. STANKHAMER commenced a speech, but the assembly soon dispersed, and the speaking ceased.

Mr. Farrow, a noted medium, was on the ground, and most of the time occupied in delineating the characters, constitutional tendencies and diseases of the several persons standing about him. Several of these persons told us that all he said of them was true.

The day was fine, and all the people seemed to be in fine spirits, and all was conducted, so far as we know, with strict propriety, and profit. The company returned by boats to the city at an early hour.

We have received from Mrs. D. G. Taylor, of 145 West-
 145 West-street, this city, the following, which looks to us very
 much like a "test," especially when it is considered that the me-
 dium of the manifestation, a total stranger in the city until after
 the death of the person whose Spirit purported to be presented,
 could not have known her, nor heard of the circumstances that
 were related. At a seance at Mrs. F.'s house, in presence of sev-
 eral persons whose names might be given as vouchers for the
 truth of this story, the medium said to Mrs. T., "I see standing
 by your side a small lady of dark complexion," etc., thus going
 with a description of a deceased friend of Mrs. Taylor, and to
 whom she was much attached. After the greeting which suc-
 ceeded the recognition, the Spirit, speaking through the medium,
 said to Mrs. T.:

"Do you remember what a time we had to get that coarse thread to make that carpet you cut for us?" Mrs. T. answered that she did.

SpRit—Do you remember how you used to laugh at me for not pronouncing the H more properly? "Yes," (The lady was English, and often misplaced the sound of the H, as the English sometimes do.)

Spirit—"Do you remember how you took down and colored, re-modelled, re-made and rehung the curtain back of our pulpit so nicely for us?" "Yes."

The Spirit then named a young lady who was with her when she called on Mrs. Taylor for a donation for the church carpet, and on Mrs. T.'s inquiring the amount she had given, the latter was correctly indicated by raps through a child only five years old.

Mrs. Taylor and the lady whose spirit purported to be present, were some years ago near neighbors to each other. The lady on one occasion called on Mrs. T. for a donation toward a new carpet for the church, to which they belonged, which had been purchased. Mrs. T. cut it, and the ladies of the church formed a "bee," and made it, and while this was going on, Mrs. T. took down, colored, remodeled and retied a curtain behind the pulpit, that had become somewhat the worse of wear. In short, all the circumstances were just as they were represented by the Spirit, though Mrs. T. had not thought of some of them for years, so that the medium could not have derived her intelligence from any thoughts that were on her mind at the time.

Many of our readers will no doubt be surprised to learn that Miss Margaret Fox, one of the Fox family of London, celebrated the completion of the Roman Catholic ceremony of her baptism and admission into the Church at St. Peter's Church in Barclay-street on Sunday last, she having been for several months previously the instruction of Rev. Mr. Quinn. We quote the account of the impressive formalities of the occasion from the *New York Herald* of Monday :

The ceremony commenced at half past nine o'clock and was conducted by the Rev. William Queen, pastor, assisted by the Rev. Derrington of Richmond; Bishop M. Furland of Providence, R. I., was present but did not take any part in the exercises. Miss Fox also appeared in white garments as stated at the conclusion of the church. She was accompanied by her sponsors—her father, mother and sister—and appeared to feel the solemnity of the occasion. Mr. Horner, too, was also present and stood beside the parties, paying marked attention to the ceremony.

The exercises commenced by the clergymen coming in front of altar, and reciting there and on their way to the door of the church the eighth, twenty eighth fortieth and forty first Psalms, commencing "Domine exaudi vocem meam." On reaching the door, some prayers were recited in Latin by the assisting clergyman, and Miss Fox was asked first, her name to write in the answer—“Margaretta.” She was then asked, “What she derived from the church?” and her answer was, “Faith.” The priest then read the appropriate prayers in Latin, and questioned her as follows:—
Priest, Margaretta, do you renounce Satan?

Pris.—And all his works? A. I do renounce them.
Pris.—And all his name? A. I renounce

PRIST—Do you believe in God the Father Almighty, Creator of heaven and earth?

PRIST—Do you believe in Jesus Christ, His only Son our Lord who was born and suffered for us? A. I believe.

PRIST—Do you believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting? A. I believe.

The Priest then performed the service, making some crosses and reciting the usual prayers. The only part which was unusual in the rite of baptism of the Catholic Church, was the solemn imposing of crosses, which was done first on Miss Fox's forehead, afterwards on her ears, on the eyes, on the nose, upon the mouth, on the breast, and lastly upon the shoulders. Whilst these crosses were being formed, appropriate words in Latin were said by the officiating clergyman. The portion of the service was specially imposing. After other prayers had been recited the clergyman officiating, approached Miss Fox and introduced her into the church by extending to her the *stole*, which he held in her right hand. She then followed the Priest and his assistant to the altar from the door of the church, assisted by her sponsors, and accompanied by her family and friends. Arriving at the altar in a tremulous voice she recited the Apostles' Creed and Lord's Prayer. The clergyman then made the sign of the cross upon her ears and upon her nose, and questioned her as follows:

Q. Do you renounce Satan? A. I do.
Q. And all his works? A. I do.
Q. And all his pomps? A. I do renounce them.
She was then anointed with the holy oils and asked :
Q. Do you believe in God the Father Almighty Creator of heaven and earth? A. I believe.

Q. Do you believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, forgiveness of sins, resurrection of the body and life everlasting? A. I believe.

PRIST. Do you wish to be baptized? A. I do.

The baptism was then performed in the usual manner, after which she was anointed on the crown of the head. She then received a long white veil, which was placed gracefully over her shoulders, and, kneeling to the ground, a burning light was then placed in her hand—symbolic of the faith which she had received—the Rev. Dr. Quaintance then the following words in Latin, which we translate :

Receiving this burning light. Keep the baptism so as to be without blame. Keep the command of God that when the Lord shall come to the nuptials, thou shalt meet him in the heavenly court and have eternal life. Amen."

The exercises then concluded, and the young lady remained for some time accompanied by her friends.

The church was neatly decorated, and the altar dressed. The *coeur* of the life and Virgin was beautifully covered with flowers, &c. &c. no doubt in honor of the feast of the Assumption of the Blessed Virgin, as well as the ceremony which took place, which was one of the most interesting public baptisms which has ever been performed in this part of the United States.

The *Herald* publishes this report under the head, "Revelation of a Spiritualist." That this should convey an erroneous impression, we deem it proper to say that Miss Fox does not deny the reality and spiritual origin of the rapping sounds heard in her presence; but the peculiar state of mind in which she has been during the past year or more, has led her to discountenance them. However our views may, in some respects, coincide with the dogmas and government of the Roman Catholic Church, it is our most sincere and hearty wish that Miss Fox change of mind and new relations may contribute to her highest happiness and usefulness during this life, and that her steps may never be guided into that path which will lead to brighter and purer realms beyond the sphere of mortality.

The Spiritualists of Vermont will hold their Annual Convention at South Roylton, Vt. on the 27th, 28th and 29th inst. "It is not only hoped, but known that there will be a general attendance." We have not room in our present issue for the whole programme of this meeting.

WHY I AM NOT A CHRISTIAN.

The Boston Investigator gives his reasons for not being a Christian, which sums up the matter in few words. He is a Christian to tell us with the words who are not Christians, and do not live up to their profession.

We presume many others are called infidels for the same reason.

We think his reasons good, and our regret is, that all of them, eventually exist. We commend them to the consideration of those who make boastful pretensions of piety.

Infidels and really low Christians at heart and in thought and deed, than this and other so-called infidels.

Who reject the Bible do so because of the abuse made by its pretended friends. He says the following are the reasons why he is not a Christian.

1. Because I can not believe that all and everything in this world is good.

2. Because I can not believe that the world and life without its pleasures which would render me miserable, and my life worthless.

3. Because I can not believe the Bible to be the word of God. I have read it, and find it contains contradictions, and is full of errors.

4. Because the idea of God having a son is ridiculous, of a virgin being more ridiculous, but of God being his own son and dying for us is highly nonsensical.

5. Because I can not believe that Jesus Christ is the son of God, and that he without some better proofs than what are given in the Bible, to be a Christian.

6. Because, to be a Christian, I must believe that water was changed into wine, the sea was walked upon, a dead man was brought to life, and that many such stories, without any proof whatever, but this, that the Bible says so.

7. Because I can't believe all the Bible relates, and can only believe what seems to be true.

8. Because from comparing certain passages in the Old Testament with the story of Jesus Christ and his doings, it is clear the story has been made to fit the passages, without their being the most remote allusion whatever to him, the so-called Christ.

9. Because, the prophecies, so called are just as applicable to any events as to those to which they are now applied.

10. Because, the passages mis-called prophecies are not at all applicable to any persons, and in many others only so by overstraining their meaning.

11. Because, although I can believe that it is possible there may have been a man called Jesus Christ, yet when I read that he was the Son of God, and God also, he seems to be most unlike a real person, and a very similar sort of character to Hercules and such imaginary persons.

12. Because the whole story of Eve, the serpent, the Devil, hell's flames, the Gospel plan of salvation, seems impossible, unlikely, and altogether visionary.

13. Because the Bible has been a warrant for men doing very wicked things; that men under the sanction of Scripture now do very wicked things, and that many such wicked things will still continue to be done under its sanction, and as long as it is considered the fountain of morality.

14. Because I can not believe the Scriptures to be in any way whatever inspired, or that they are in any way whatever worthy of credit as a authority for our belief or morals, or that they are a good system of morals.

15. Because, let me try ever so honestly to be a Christian, I find it impossible to be such; and if I were a perfect Christian, I would be both good and most unnatural man.

16. Because Christianity is not adapted to my wants, tastes, passions, habits, mode of thinking, nor can it ever be; so that if I am to be saved, let me be damned for what I like to do, rather than for striving to what I can't be.

17. Because I believe a man can be very good without being a Christian.

18. Because I believe the doctrine of salvation is a humbug.

19. Because I believe the following axioms are much better foundations of wisdom than any to be found in the Bible, viz:

20. That whatever is useful for pleasure or purpose, and does no injury to myself or fellow creatures, in any way whatever, is good, virtuous, etc. But whatever does injury, in any way whatever, to myself or fellow creatures, is vice, evil, vicious, etc.

21. That a lesser injury is often necessary to produce a greater good. Let these principles be adopted by the world, and we would not only be good, but also happy.

22. Because I believe a man can be very good without being a Christian.

23. Because I believe the doctrine of salvation is a humbug.

24. Because I believe the following axioms are much better foundations of wisdom than any to be found in the Bible, viz:

25. That whatever is useful for pleasure or purpose, and does no injury to myself or fellow creatures, in any way whatever, is good, virtuous, etc. But whatever does injury, in any way whatever, to myself or fellow creatures, is vice, evil, vicious, etc.

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36. That a lesser injury is often necessary to produce a greater good. Let these principles be adopted by the world, and we would not only be good, but also happy.

37. Because I believe a man can be very good without being a Christian.

Corner Stone of the New Cathedral.

The corner stone of the new Cathedral, which is to be erected on the corner of Fifth Avenue and Fifth Street, took place on Sunday afternoon last, 15th inst. (the day of the Assumption of the Blessed Virgin).

The work of the previous day on the ground was estimated at between \$40,000 and \$50,000, the largest sum of money ever expended in any city for a similar occasion.

A procession of priests and others, with the Bishop of New York, and a large band of music, preceded the Archbishop, who arrived at the site at 10 o'clock.

John the Evangelist, in fifteenth street, and marched to the ground. A large stand, two stories high, had been erected on the upper platform of which was occupied by the prelates, clergy, press, etc., and the lower one was occupied by a host of music.

On arriving at the stand, Archbishop Hughes immediately proceeded to pronounce a discourse from Ps. 124.

At the conclusion of his remarks, and the offering of a prayer, there were deposited in a box in the cavity of the cornerstone a copy of each of the daily and Sunday newspapers, each of the Catholic papers in the country, a specimen of each of the gold, silver and copper coins of the United States, together with a roll of parchment, bearing a Latin inscription, with date and other important details of the most important affairs of the city, the State, the nation, the Church, etc., to which was added a parchment concerning the recent successful laying of the Atlantic Telegraph Cable.

The stone was then lowered to its place, and the ceremonies were concluded by prayers and chanting of psalms, and music by the band.

Several years will probably be occupied in the erection of this edifice, and its whole cost will perhaps not fall far short of a million dollars, of which \$100,000 have already been raised.

The inside space occupied by the building will not be much less than that of St. Paul's in London.

Patrons and Friends.

We need not say to you that the last year has been one of great trial, and that many have suffered much deprivation of the necessities and luxuries of life.

We have received numerous letters from our subscribers, informing us of the impossibility of getting and sparing the price of subscription to the paper, and for this cause many earnest friends have relinquished the paper for a season.

We now rejoice with those that the earth has yielded more than her usual contributions of the means of life and its luxuries, which will reward them — trust of their old companion, this weekly spiritual nourishment. Man lives not by bread alone, but by every word of truth.

To facilitate the getting up of clubs for the paper, we have books in our catalogue, or any other books, papers, and of course remittance in any kind of money, or property, or service, which produce we will sell to the best advantage, charging no freight, cartage, and any other actual expense, with five per cent commission. No storage unless ordered, and no longer than one month. We will accept such remittance of property as is ordered, and remit the balance. It seems to us that it will be an easy matter for any earnest, active friend to get up a club of subscribers in any town or village in the rural districts, and receive the grain or other produce from the several neighbors, and forward it to us in one parcel.

The Herald of Light for August.

The Herald of Light for August has come to hand—a full behind its time this month, in consequence of its editor being absent from the city. It contains articles with the following titles: Mission of the Church and how it is to be accomplished; New Church Worship; The Children of Heaven; The Prophet and the monarch; Modern Paganism; Hints toward a Reform; Fragment; John Champney's Fortune; Why Die the Young? Prayer Circle.

The Herald of Light is edited by Rev T. J. Harris, and published monthly at 447 Broadway, at \$1.50 per annum. Single copies for sale at the office. Price 15 cents.

BOOK NOTICE.

The Farm; A Pocket Manual of Practical Agriculture, or How to Cultivate all the Field Crops. Embracing an Exposition of the Nature and Action of Soils and Manures; the Principles of Rotation in Cropping; Directions for Irrigation, Drainage, Fencing, Planting Hedges, etc.; Descriptions of Improved Agricultural Implements; Instructions in the Cultivation of the various Farm Crops; How to Plant and Cultivate Orchards, etc. With a most valuable New on Farm Management. By the author of "How to Succeed in the Garden." The Garden, etc. New York: Fowler & Wells, 1868. Price, prepared in paper 25 cents; in cloth, 50 cents.

To the readers of "The Garden" it is necessary only to say that this excellent little farm book is by the same author, and is

in respect to value for that popular Manual. It treats in a clear, concise and practical manner of nearly every thing that the farmer and the practical agriculturist should know. It gives you all the essential facts of agriculture, and what is better, it gives you the principles which underlie all the practical operations of cultivation, so that you can see and finally any practical directions given with a full understanding of what you are about. It gives not only the "how" but the "why" of farming. The knowledge which can be got from it may make a difference of hundreds of dollars in a farmer's income in a single season. A farmer, and especially an young farmer, can well afford to be with it. It is a most valuable information, for a little money, or rather, it may be said, for a little more time.

The series of four "Rural Handbooks" to which this belongs are: "The Home," "The Garden," "The Farm," and "The Animal Husbandry." Each is a complete and practical guide, covering these all at once.

A Special Discounter.

We have in the following from the last number of the Rural Handbooks, published in Paris.

M. Boudet, who died on the 12th of November last, after an illness of three months, had the habit, save the French Revolution, to go to the office as his strength would permit, of sitting at his desk with his face turned from the side of the street, so that no attention might be attracted by the passing of his body. He was a man of a very high and steady opinion, whose habits, as far as the office of his work, were those of a monk. M. Boudet himself, with his own hands, prepared his manuscripts, figures, etc., precisely as he had seen them in the office.

He was, to say the least, greatly respected. He not only called his neighbors, but a testimony of his worth was reported that some other persons, who perceived very distinctly the image of M. Boudet on the window pane before which he had been accustomed to place himself. They showed, also, that image to the family of the deceased, who were naturally and the part of grief removed. A man who is master of his own house, I do not permit myself to indulge in any comments on that subject.

It remains, however, well confirmed that the glass had taken the impression of the figure of the deceased, which was found decomposed upon it, a phenomenon which might have been comprehended if from the air opposite the window there had been another through which the rays of the sun could have fallen on M. Boudet; but there was none, and the chamber had still that one window.

This is the naked truth concerning this extraordinary fact, of which it is not for us to have the explanation to the world.

The Proposed Conventions.

The members are referred to our last two issues for particulars of the proposed Conventions to be held at Crystal Lake, N. Y., on the 10th, 11th and 12th of next month.

A second paper of our last number, for notice of the proposed Convention at Crystal Lake, N. Y., on the 10th of September.

The proposed Convention and special meeting to be held at the Magister's Springs, Kingston, Ontario, Co., this State, also to commence on the 10th of September. Regular that these conventions, without any previous should all have been notified on the same date.

Religious Aspect of the Age.

We have received a circular announcing that the address conference before the Young Men's Christian Union, at their anniversary in May last, are to be published making a pamphlet of about 120 pages, and when it is known that the following prominent distinguished addresses are the following topics, it can hardly fail to have a wide circulation.

Opening Address by Richard Warren, Key President of the Union; The Outlook of the Church of the Future, by Francis August D. D.; The True Basis of Christian Union, by Rev. R. F. Barrett; Worship in Reverence by Rev. E. Prentiss; The Christian Spirit of Religion, by Horace Greeley; The True grounds of Christian Union, by Rev. A. D. May; Women in Christian Union, by Rev. T. W. Higginson; Christian Union, by Rev. C. M. Hall; Influence of Theological Training upon the Practical Conduct of Life, by Henry W. Bellows, D. D.; The Religion of Fear and the Religion of Love, by Rev. Henry Ward Beecher; Proper Treatment of the Infidel Testimonies of our Day, by Rev. O. B. Frothingham; True and False Views of Irreligious Religion, by T. J. May; D. D.; Testimonies of the Age Privately in Larger Views of Christianity, by R. H. Chapin, D. D. Appendix, translation of Dr. C. G. L. 1868, in the form of a letter to the Publishing Committee.

Death by Hydrophobia. Spirit Visitation.

The Paris (Ill.) Transcript, gives an account of the death of a little girl, between eight and ten years old, the daughter of Mr. Henry S. Wooster of Mt. Pleasant, near the former city. The child some three weeks before her death had been bitten in the foot by a cat. Her spasms were terrible, but before they had terminated her earthly existence they were relieved in an interesting manner, which is related by the Transcript as follows:

And now comes the most remarkable incident connected with this interesting affair. Some four hours previous to her death, and soon after one of her most violent spasms, she told her mother that she had been visited by the spirit of her dear sister (the family are believers in Spiritualism), who left this earth for the better land about one year ago, and that this sister had informed her of certain remedies, which would relieve her sufferings, and smooth her passage to the hereafter. The remedies were applied as soon as possible, and strange to relate, a relief was produced. She was freed from her convulsive fits, and could converse freely with her parents, and was usually drinking a little water, and finally falling into her sleep, as gently as an infant reposing in her last slumber.

THE GREAT REVIVAL.

The *New Jerusalem Messenger* of August 7th, publishes from one of its correspondents an article on the recent "Great Revival" and the general religious wants of the age, which seems deserving of attention. We make the following extracts:

* * * Before the breaking out of the revival, the strength of religious feeling had long and steadily declined in the orthodox churches. The ministry felt that their influence was gradually diminishing, undermined by a spirit of intelligent skepticism, and by another, equally powerful, of predominating materialism. They felt, moreover, their inability to satisfy rational inquiry by answers of rational truth. Some of the churches, as the Presbyterian, actually decreased under this tendency to "fall away" among their members; others bravely held their ground; while Methodism itself was far behind the increase of population in its addition of members. This separation of men and the church did not spring from any great efforts directed against her doctrine, or from any hostility felt toward her, nor yet from any unbelief in the necessity for a good and useful life. On the contrary, men grew according to the order of the race, quietly, and almost unperceptibly, far beyond the control of dogmas, and a taste for preachings founded upon them. The dry and useless episcopisms of "faith alone" sloughed off from the understanding easily, and men found that they were not therefore taken as to life. In casting the shell, no law had been broken, and hence no part of the spiritual man, not even the tender conscience, was left exposed to injury from without, or to disease from within. All was prepared for the assumption of a new and better covering, but forever incapable of re-entering the old. This latter has been stretched to shreds in order to furnish the required spiritual communication; but, alas! it lacks in weight and solidity, and no change of form can counterbalance the deficit. "Of what use is it to believe?" is the important question now frequently asked. Of what use is a collection of certain words in the language, which can neither be understood nor applied to life? And yet the orthodox teachings concerning "faith," omnipotence, redemption, regeneration, and above all, the Trinity, are precisely of this character. They can make no one wiser, for they are confessedly above the understanding of mere mortals; they teach no good thing to be done; nor do they point out evil to be shunned; and therefore they cannot make any one better. They are there for him who is in search of some theory to support; but they are a stumbling-block to all who, in the church, seek truth for the sake of knowing how to live a moral life. The latter frequently examine these doctrines, wishing to be enlightened by them; the more earnestly and thoroughly they do this, the more sure they are to become convinced that they are either useless or false, or both.

Now the idea of God is the fundamental principle of all religion, and this being rejected from the mind, it carries the whole church with it, and leaves Atheism, or any of its kindred abominations, to reign in its stead. To avoid this result otherwise inevitable, men surrender the bare doctrines of the church and attend merely to the good of life. The ministers who do this, and the men who do it also, are the only real supports of the old church. They all disregard her doctrines practically, and some do professedly. In fact, the orthodox churches of this day exist mainly by the permission of their members. We are all endeavoring to show what the full force of their doctrines are; we merely affirm that they are not inflexible, consistent, nor satisfactory to those who profess them. And this is well proved in the facts that the great body of the church do not there; that by the remainder they are supported on the hypothesis of "mystery" and "omnipotence," which will include anything whatever; and every new development is an acknowledgment of the same difficulty, and an attempt to remedy it. No man thinks of giving up efforts to improve himself or his family by education, by furnishing them with intellectual books or by cultivating a taste for the beautiful and orderly; but men do think of ceasing to pursue this end by means of the church. And this is simply because the poet, the speculative philosopher, the artist, and man of science, meet the wants of his understanding more perfectly than the orthodox churches can; he studies these things at home, and becomes wiser; through which he becomes better; and he has in his library independent of the church, all the means for so doing. "Where then," he asks, "is the use of the church?" "To get religion," is the Socratic reply of Orthodoxy. And since by "religion" is meant that peculiarly exciting element produced by revivals, or something of the same kind, few men of strong common sense can see why they can not live as good, as wise and as happy a life without it. A church that does not possess a greater power than this—a stronger recommendation to the wants of humanity—can not hope for more than an ephemeral existence. A church that will stand the test of ages, must come to the world fully equipped and prepared to accomplish the grandest mission ever undertaken through the instrumentality of man. Instead of a church engaged in perpetual combat with sound scientific principles, and thus placing herself in opposition to a great system of education, she requires a which will teach the science of science, and shed a flood of Divine illumination among them all. Instead of an interpretation of the word which draws every spark of its vitality in a miserable jargon of quibbles, and playing upon words, which has brought inspiration into contempt; and which is itself unworthy of being applied to the Divine Word, she should

be required which will draw from the Sacred Volume as much as is superior to all other, as heavenly things are superior to those of earth;—spiritual things are superior to natural; as the Lord's thoughts are higher than our thoughts; doctrines drawn from this interpretation must be as harmonious as the Divine order itself, and powerful, above all other things, to make men wise and good.

The church must be the most powerful in leading men to that perfection of life and character of which they are capable. Her doctrine should be the doctrine of *Zoe*, not that of "faith alone." In short, the church, clothed in the lively and exhibiting the credentials of a Divine Commission, organized, fitted and active, must simply be the best and highest teacher to the world, of the best and highest truths; opening to our comprehension the highest spiritual laws which obtain in all things—in art, in poetry, in science, in religion, and in life; continually attracting us by her beauty and excellence; and leading us, all our life-time, higher and still higher, along a *regenerating* pathway, to the knowledge, love and worship of the only good and wise Lord, from whom we receive all things. Of such a church, the question, "What is the use of it?" would never be asked. And now, O orthodox, are you prepared to undertake such a commission, and to discharge well its duties? Impossible! The power that was so readily before the dawning intelligence of a new age, will no longer appear when the brightness of its noon-day shall have come upon the world. Such a work can not be accomplished through the instrumentality of "revivals." Revivals! where men are taught that a few hours of weeping and groaning, and prayer, will induce the Lord to change them in a moment from children of darkness to sons of light; where women, tormented by the most horrible pictures of hell, and of the Divine determination to be revenged upon all who do not repent, bewail their sins until frequently reason is dethroned; and where children who do not half understand the words they utter, go through the prescribed process, and profess to "get religion," to "receive a saving faith in Jesus Christ," and to "make their peace with God." If the children were sent to school, and the men and women taught the necessity of a living obedience—the obedience of the heart—to the Ten Commandments, they would be much wiser to begin with, and, in the proper time, much better. It is worthy of remark, that no doctrine is taught at these exhibitions. A powerful excitement of the feelings is aimed at; and the necessary calm that follows is called "religion." And this, on a large scale, is the whole of the "great revival" which has just concluded.

There is another large class who tend much to diminish the influence of the churches. These are men who believe in leading a good and useful life; who will attend any church that is convenient to hear this taught, or who neglect church ordinances entirely; they are generally disposed to think Christianity is true, but are utterly blind, or skeptical, as to doctrine. A church, with doctrines of life demonstrably true, would meet both these classes at once; but orthodoxy has not done it; nor can she do it. Add to these that portion of the church which disregards doctrine (and it is an extensive one), and we have a large field more or less prepared for the reception of New Church truths. This state of the churches within themselves, and of their relation to those without, is the real cause of the furor which has been called a "revival." Doubtless the influence of *orthodoxy* is character, and their power immense; but this does not make them either good or evil, true or false. Doubtless, too, the intention has been to make men better, and much of the piety exhibited has been sincere; but this does not alter the fact that they have been endeavoring to build up a consummated church, whose doctrines are false and useless. Numbers have been added to the church also; but the errors in quantity can not make up for the defects in quality; the loss we have of some things, we better; and this is certainly true of orthodox doctrine. There is but one good thing that the revival can have done; that is, not to have converted, saved and regenerated a great number of people, each one finished in a moment,—for these things are contrary to truth and order;—but it is to have provided upon some, who were prepared to do so, to commence a reformed course of life; and this *reformation*, continued, will lead to *regeneration*. More than this is impossible. Many, again, will even find how small indeed the change produced upon their life, by conversion, has been; and thus discouraged, they withdraw from the church, and lose all faith in religion of any kind. Such cases are familiar to everyone; and the church is generally become more abandoned after their experience than before. If the church had taught these the true doctrine of reformation, by degrees,—that is, not four repeated efforts to overcome known evils, they would finally succeed, and find themselves attracted to a *superior good*—a principle of common sense would have been presented for a foundation, and the building erected upon it would stand,—because it was founded upon a rock. But as the church does not present the truths upon which a durable foundation may be placed, her converts can not stand; nor can she do so herself. Let any one of ordinary power of observation, apply himself somewhat to ascertain the flavor of public sentiment as to religion; and it will be heard discussed in saloons, in cars, in hotels and among the members of communities every time they meet to spend a social hour. He will find every one who thinks seriously upon any subject, disposed to converse upon religion. Every new paper, almost, devotes more or less attention to the same subject. There is yet

no single thing which attracts general attention so much and so powerfully as religion. But it is religion to be thought of, inquired into, and in some measure understood, that is so lauded; *it is not orthodoxy*. Thus the spirit of the age has left behind, and is itself rapidly urging its way to the land of promise which lies before.

"A LOST AND RUINED RACE."

It is a pleasure for the great mass of mankind to communicate, and permit the light within them to shine out on the surrounding darkness. Not so, however, with "F." He chooses to put his candle under a bushel, contrary to the teaching of the "W." F. assumes the position that every-body is bound to know what his former opinions were upon the subject of "a lost and ruined race," else he can not give them any reasons for assuming that the race is lost and ruined.

He further complains that G., not having read his former works, yet throws back upon F. "weakish dilutions" of F.'s own cast-off argument. Not knowing what F.'s arguments were, how G. could dilute them, and throw them back, remains for F. to explain.

Again, F. can not comprehend the "logical cogency" of the reasoning, that nations which have been favored with the "Divine Incarnation," should be upon a higher plane of morality than those nations who have not been thus favored. To my comprehension, a Divine Incarnation which has no effect upon the morals of mankind, is worthless. F. complains that the comparisons instituted by G. between the Christian and heathen nations, is unfair. Not so; that comparison includes England, France, Russia, Spain, Italy and the United States; these are the leading Christian nations—if we should add Austria, Greece and South America, should we add one half of one per cent. to the morality of those nations? But we pass on.

F. says: "Before G. ventures to write more upon this subject, he had better inform himself what Christians actually maintain as having already resulted from the Divine Incarnation." F. must understand that G. is not entirely ignorant of what both the New and old churches of Christians "claim" has resulted from the Incarnation, but G. asserts this: that there is a vast difference between what the aforesaid churches claim has resulted, and the actual facts which are seen and known by all men—the facts falling wonderfully behind the claim. Finally, G. is not only willing to admit but is fully grounded, in the fact that the example of Jesus has been highly beneficial to the race, that his Christianity is a blessing to mankind—that he cannot it up in this—"Do as you would be done by." This principle is inherent in man, and has been developed in persons who never heard of the Incarnation—but when I admit that the example of the man Jesus has been highly beneficial to the race, I at the same time deny that making him into a God to be adored, instead of an example to be followed, has resulted beneficially to the world.

This is much for the "lost and ruined race." I had hoped that F. would have favored the readers of the *Telegraph* with the proof upon this point which is in his possession, proving that if any one can make that point clear, F. has the ability to do so.

REMARKS BY F.

As little more than a correction of untrue colorings and misrepresentations of what I have previously said, could be heartily involved in a reply to the foregoing, I will permit it to go without a formal rejoinder, simply inviting those who care to know my real position, to go as expressed on the subject at issue, to a careful perusal of my articles of July 16th and August 7th. I will simply remark, however, that since appearing after truth who observe the general course of my life, will not, as I trust, have any very good cause to charge me with "putting my light under a bushel," even should I refuse in some instances to turn aside from my course to meet the attacks of personal controversy. I will also say that I may hereafter write an article or two upon the effect which Christianity has had upon the nations who have received it, as well as upon individual human souls both in this world and the other; but I am not anxious to be heard on that subject in this connection.

MORAL BEAUTY.—As amber attracts a straw, so does moral civilization, which only lasts while the warmth continues, but virtue, wisdom, goodness, and real worth, like the diamonds, never lose their power. These are the true goods which the past seigns, are linked and tied hand in hand, because it is by their influence that human hearts are so firmly united to each other.—*Barton*

Aches—Duty, 15 p et ad val.	—	a 6 60	Timber, oak, scantling 10	—	—
Do, lat. cut, 100 lb.	—	a 6 12	Do, do, 100 lb.	—	—
Do, lat. cut, 100 lb.	—	a 6 12	Do, do, 100 lb.	—	—
Necessaries—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
American Yellow, 1 lb.	37	a 33	Do, do, 100 lb.	—	—
Hatfield—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
Amer. gray and white.	30	a 32	Do, do, 100 lb.	—	—
Coffee—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
Java, white, 1 lb.	11 1/2	a 10 1/2	Do, do, 100 lb.	—	—
Mocha.	10	a 11	Do, do, 100 lb.	—	—
Brazil.	10	a 11	Do, do, 100 lb.	—	—
Laguaira.	10 1/2	a 12	Do, do, 100 lb.	—	—
Maraicao.	11 1/2	a 12 1/2	Do, do, 100 lb.	—	—
St. Domingo, cash.	8 1/2	a 9 1/2	Do, do, 100 lb.	—	—
Cotton.	—	—	Do, do, 100 lb.	—	—
Ordinary.	—	a 10 1/2	Do, do, 100 lb.	—	—
Middling.	—	a 12 1/2	Do, do, 100 lb.	—	—
Middling fair.	—	a 13 1/2	Do, do, 100 lb.	—	—
Feathers—Duty, 25 p et	—	—	Do, do, 100 lb.	—	—
Live Geese, 1 lb.	46	a 50	Do, do, 100 lb.	—	—
Tennessee.	45	a 46	Do, do, 100 lb.	—	—
Flax—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
American, 1 lb.	8	a 9 1/2	Do, do, 100 lb.	—	—
Flour and Meal—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
Sour.	3 60	a 4 10	Do, do, 100 lb.	—	—
Superfine, No. 2.	3 60	a 3 90	Do, do, 100 lb.	—	—
State, common brand.	1 15	a 1 20	Do, do, 100 lb.	—	—
State, straight brand.	1 20	a 1 20	Do, do, 100 lb.	—	—
State, extra brand.	1 10	a 1 30	Do, do, 100 lb.	—	—
We term mixed, do.	4 15	a 4 30	Do, do, 100 lb.	—	—
Mich. and Ind. state, do.	4 20	a 4 25	Do, do, 100 lb.	—	—
Michigan fancy brands.	4 30	a 4 35	Do, do, 100 lb.	—	—
Ohio, good brands.	4 30	a 4 35	Do, do, 100 lb.	—	—
Ohio, round hoop, com.	4 30	a 4 35	Do, do, 100 lb.	—	—
Ohio, fancy brands.	4 35	a 4 40	Do, do, 100 lb.	—	—
Ohio, extra brands.	4 35	a 4 40	Do, do, 100 lb.	—	—
Genesee, fancy brands.	4 65	a 4 75	Do, do, 100 lb.	—	—
Genesee, extra brands.	4 65	a 4 75	Do, do, 100 lb.	—	—
Canada, superfine.	4 65	a 4 75	Do, do, 100 lb.	—	—
Canada, extra.	4 40	a 4 50	Do, do, 100 lb.	—	—
Brandy wine.	6 00	a 6 30	Do, do, 100 lb.	—	—
Georgetown.	5 10	a 6 00	Do, do, 100 lb.	—	—
Petersburg City.	6 30	a 6 60	Do, do, 100 lb.	—	—
Rich. Country.	5 40	a 5 75	Do, do, 100 lb.	—	—
Alexandria.	5 00	a 5 30	Do, do, 100 lb.	—	—
Baltimore Howard-street.	4 75	a 5 00	Do, do, 100 lb.	—	—
Rye Flour.	3 00	a 3 30	Do, do, 100 lb.	—	—
Corn Meal, Jersey.	—	a 3 35	Do, do, 100 lb.	—	—
Do, Brandy wine.	4 10	a 4 20	Do, do, 100 lb.	—	—
Do, do, Punch.	18 00	a 19 00	Do, do, 100 lb.	—	—
Grain—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
Wheat, w. G., 1 bush.	1 00	a 1 30	Do, do, 100 lb.	—	—
Do, do, C.	1 10	a 1 30	Do, do, 100 lb.	—	—
Do, Michigan, white.	1 12	a 1 30	Do, do, 100 lb.	—	—
Chicago.	82	a 96	Do, do, 100 lb.	—	—
Millwaukee club.	95	a 1 00	Do, do, 100 lb.	—	—
Rye, Northern.	—	a 80	Do, do, 100 lb.	—	—
Corn, round yellow.	1 00	a 1 02	Do, do, 100 lb.	—	—
Do, do, white.	95	a 1 00	Do, do, 100 lb.	—	—
Do, Southern white.	95	a 1 00	Do, do, 100 lb.	—	—
Do, do, yellow.	1 00	a 1 02	Do, do, 100 lb.	—	—
Do, do, mixed.	90	a 95	Do, do, 100 lb.	—	—
Do, Western do.	88	a 90	Do, do, 100 lb.	—	—
Barley.	60	a 65	Do, do, 100 lb.	—	—
Oats, Canada.	46	a 48 1/2	Do, do, 100 lb.	—	—
Do, Canal.	46	a 48	Do, do, 100 lb.	—	—
Do, Ohio.	46	a 48	Do, do, 100 lb.	—	—
Do, Jersey.	40	a 44	Do, do, 100 lb.	—	—
Peas, bl. c., 1 bush.	—	a 3 37 1/2	Do, do, 100 lb.	—	—
Hay.	—	—	Do, do, 100 lb.	—	—
N. R. in bds 100 lb.	45	a 53	Do, do, 100 lb.	—	—
Hemp.	—	—	Do, do, 100 lb.	—	—
Russia, cl. 1/2 ton.	200 00	a 225 00	Do, do, 100 lb.	—	—
Do, cutshot.	190 00	a 210 00	Do, do, 100 lb.	—	—
Manilla, 1 lb.	7 1/2	a 7 1/2	Do, do, 100 lb.	—	—
Sisal.	6 1/2	a 7 1/2	Do, do, 100 lb.	—	—
Italian, 1/2 ton.	—	a 200 00	Do, do, 100 lb.	—	—
Jute.	92 00	a 95 00	Do, do, 100 lb.	—	—
American dew.	115 00	a 125 00	Do, do, 100 lb.	—	—
Do, do, dressed.	175 00	a 190 00	Do, do, 100 lb.	—	—
Hides—Duty, 4 p et ad val.	—	—	Do, do, 100 lb.	—	—
R. G. and U. Ayres, 20%	—	—	Do, do, 100 lb.	—	—
Alb., 1 lb.	—	a 25	Do, do, 100 lb.	—	—
Do, do, gr.	—	a 13	Do, do, 100 lb.	—	—
Onocoe.	21 1/2	a 22	Do, do, 100 lb.	—	—
San Juan.	20	a 21	Do, do, 100 lb.	—	—
Sannulla.	13 1/2	a 16	Do, do, 100 lb.	—	—
Maraicao.	15	a 20	Do, do, 100 lb.	—	—
Maranb.	15	a 20	Do, do, 100 lb.	—	—
Matamoros.	21	a 21 1/2	Do, do, 100 lb.	—	—
P. Cab., 1 lb.	19	a 20	Do, do, 100 lb.	—	—
Vera Cruz.	20 1/2	a 21	Do, do, 100 lb.	—	—
Dry South.	14	a 15	Do, do, 100 lb.	—	—
Alentia.	12 1/2	a 13	Do, do, 100 lb.	—	—
Do, Kips.	1 65	a 1 70	Do, do, 100 lb.	—	—
Do, Dry.	1 20	a 1 30	Do, do, 100 lb.	—	—
Black, dry.	1 10	a 1 20	Do, do, 100 lb.	—	—
Honey—Duty, 21 p et ad val.	—	—	Do, do, 100 lb.	—	—
Cuba, 1 gal.	63	a 67	Do, do, 100 lb.	—	—
Hops—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
Isso, Eastern & Western.	5	a 6 1/2	Do, do, 100 lb.	—	—
Isso, Eastern & Western.	—	a 6 1/2	Do, do, 100 lb.	—	—
Horns—Duty, 4 p et ad val.	—	—	Do, do, 100 lb.	—	—
Ox B. A. & R. G. & L.	6	a 11	Do, do, 100 lb.	—	—
Leather—Duty, 15 p et ad val.	—	—	Do, do, 100 lb.	—	—
Do, St. L.	25	a 31	Do, do, 100 lb.	—	—
Do, do, L.	24	a 30	Do, do, 100 lb.	—	—
Do, Heavy.	27	a 33	Do, do, 100 lb.	—	—
Do, Dry.	24	a 27	Do, do, 100 lb.	—	—
Do, Oil.	26	a 28	Do, do, 100 lb.	—	—
Do, South.	24	a 26	Do, do, 100 lb.	—	—
Do, Oil.	24	a 26	Do, do, 100 lb.	—	—
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Do, Oil.	24	a 26	Do, do, 100 lb.	—	—
Do, Oil.	24	a 26			

TO THE PATRONS OF THIS PAPER.

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